THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I. PETER 4: 14-16).

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CONFLICTING TESTIMONY.

IT is well known that the ones who despise "Mormonism" most are Christian ministers, so-called. They fight it from the pulpit through the press, and by prefacing, endorsing, and writing all kinds of anti-"Mormon" literature. Some of them by their overt and covert acts have stooped so low as to incite the ignorant to riot and to mob violence, and as a result "Mormon" missionaries and their converts—British subjects, have suffered bodily injury and loss of property. To say the least, such an attitude is un-christian. While the Latter-day Saints are not yet as perfect as were the people of Enoch, they have nevertheless reached that point in their spiritual and moral progress—a point as yet unattained by their enemies, where they can resign themselves to such injustices without retaliating by means of such barbaric procedure.

A splendid example of what has just been referred to is contained in a sensational shilling novel, entitled: "The Sin of Utah," written by Winifred Graham, and prefaced by a noted Church of England divine. To quote the preface:

"PREFACE

BY THE RIGHT REV. J. E. C. WELLDON.

MISS WINIFRED GRAHAM has asked me to write a few lines of preface to her forthcoming novel. It is a novel with a purpose, but as being such it is all the more valuable, for it copes with a definite evil. Like

Miss Graham, I have been for some time past concerned with the Mormon propaganda in England. I have learnt something of its secrecy, its assiduity, and its success; I know how important it is to warn young emotional religious girls, living perhaps in more or less unhappy homes, against its seductiveness. But a novel is often a better mentor than a sermon or a speech, if only because it appeals to a larger circle of people.

The Mormonism which Miss Graham opposes is the Mormonism of the Salt Lake City. There polygamy has long flourished, and there it still exists. It is in fact the distinctive feature of Mormonism in Utah; for apart from polygamy that Mormonism is dull and unintelligible. Girls who emigrate from England to Utah find themselves members of an immorally constituted society.

There is no great need, I think, to invoke the arm of the law in England against Mormonism. If the light is once let in upon it it will die of itself. The moral sense of English men and women will rise against it. It is my earnest hope that Miss Graham's literary skill may prove efficacious in the crusade in which she has played so notable and so noble a part.

J. E. C. WELLDON.

THE DEANERY, MANCHESTER."

The primary purpose of this article is to compare the above testimony with that of another noted divine who represents the same phase of Christianity in the United States as does Mr. Welldon in England, Franklin S. Spalding, D.D., Bishop of the Protestant Episcopal diocese of Utah.

The following is an excerpt from an article which appeared in one of America's leading periodicals, *The Literary Digest*, in its issue of May 23rd, 1914, on the subject: "The Christian Attitude Toward the Mormon." Referring to the abuse and villification continually heaped upon the "Mormon" Church by anti-"Mormons," this magazine says: "But to so well-situated an observer as Franklin S. Spalding, Bishop of the Protestant Episcopal diocese of Utah, the attitude betokened by such utterances is quite unjustified and, in particular, is defeating Christian missionary efforts to convert the Mormons. Bishop Spalding's view was presented in a paper read before the Church Home Missions Council and published widely. * * * There is a great temptation 'to make collections of stories of exceptional and rare polygamous conditions, ignorant speeches by uneducated elders, tales of the conditions in Utah years ago, and make use of this material in our addresses as a means of increasing interest, arousing sympathy, and raising money' for missionary work. 'So vitriolous has the attack on Mormonism been, and so much interest has been aroused throughout the whole country that every missionary from Utah is expected to present new evidence of polygamy, treason, and even white slavery.' An invitation to a recent reception given to an anti-Mormon speaker read as follows, we are told: 'Open defiance of law, the teaching of treason, the multiplying of polygamous marriages, the most aggressive proselyting now progressing in the world—these compel attention

to the Mormon Church and organized action against it.' This is Bishop Spalding's comment: 'A careful man, cognizant of the facts, would have to qualify every one of those statements. The people in Utah are law-abiding, the charge of treason depends on a part of the Temple ritual which may be as much a dead letter as parts of the Anglican liturgy. The old Temple oath to revenge the death of the prophet is undoubtedly repeated by the majority of Mormons with a mental reservation. Not only are polygamous marriages not multiplying, but polygamy was never practised by the Mormons to the extent popularly supposed, and if the Churches are even half awake, they have nothing to fear from the proselyting efforts of two thousand Mormons scattered over the earth.' * * * The point I want to insist on most strongly is that we must be on our guard lest we yield to the temptation actually to regret that the Mormons are improving—to be almost sorry that we have lost our old thunder because we can no longer honestly repeat the stories of the sensationalists who are not held back by either truth or charity. It is high time that the same hopeful attitude was taken with reference to Mormonism as has been taken in regard to other religions which we as Christians consider inadequate. * * * We will surely be wiser and more Christian if we think that because the Latter-day Saints have so much truth they deserve more truth, than to persuade ourselves that they have wilfully rejected all truth and are steeped in lust and crime, and are therefore utterly bad."

"The Bishop of Utah is convinced from his own investigation that 'polygamy is no longer an issue in Utah' * * * According to Bishop Spalding, there are other proofs of Mormon improvement, notably a spiritualization of the idea of God, and a growing interest in education."

Mr. Spalding has been Bishop of the Episcopal diocese of Utah for many years, and of all sectarians should be in a position to say something authentic regarding the Latter-day Saints. Mr. Welldon, we understand, has never been to Utah, and his judgment, therefore, is based purely on rumor and hear-say. Since both these divines represent Episcopal churches, everything else being equal, whose testimony shall we accept? Why, that of the man who has lived in Utah, of course! On the other hand, what can we say of the man who voices the sentiments of the slanderer and the villifier, without himself having proved the accusations? Slander under any circumstances is unjustifiable, but slander without basis in fact is criminal, and the man who resorts to its use is void of moral stamina to just that extent, be he prelate or peasant!

After comparing the testimony of Dean Welldon with that of his co-laborer, Bishop Spalding, it is obvious that the former has allowed his bitter hatred for "Mormonism"—the truth, if you please—to take the place of a cool judgment based on facts. I am afraid that Mr. Welldon insults the intelligence of English people

when he says in his preface that "a novel is often a better mentor than a sermon or a speech, if only because it appeals to a larger circle of people," and at the same time attaches little weight to sermons and speeches as compared with such sensational material as *The Sin of Utah*. The preface further states that polygamy is the distinctive feature of "Mormonism" in Utah. In answer to this charge we need only quote Mr. Spalding's statement "that polygamy is no longer an issue in Utah." In regard to the charge that "Girls who emigrate from England to Utah find themselves members of an immorally constituted society," we can do no more than apply the rule of the Savior, "By their fruits ye shall know them," to which rule no Christian can logically take exception. "An immorally constituted society" unmistakably implies that the unit of society, the individual, the family, and all the economic, civic, religious and other organizations characteristic of aggregations of individuals in a given society are necessarily immoral.

In the first place, Bishop Spalding concedes that "The people in Utah are law-abiding," and that they have "a growing interest in education." Has it ever been known in the history of the world that immoral people were law-abiding or evinced "a growing interest in education?" Since this point has been so well treated on several occasions in these columns, it might be more efficacious by way of variation to quote from a non-"Mormon" visitor to Utah in 1912, in the person of Dr. John R. Kirk, President Kirksville Normal School, who, upon his return to his native state, Missouri, said: "To begin with, Salt Lake City is one of the cleanest cities in America. It has very wide streets, thoroughly well kept. My impression is that the people of Utah have the most convenient and serviceable church buildings and other auditoriums to be found in the country. Their Deseret gymnasium, owned and managed by the 'Mormon' Church, is probably the best in America. It is the most perfect in its sanitary features that I ever saw."

"I believe that one has to visit Salt Lake City in order to secure that respect for the people there that they deserve. They are a very generous and cosmopolitan people. I met many of the university men and public-school men—'Mormons' and non-'Mormons.' They seem to be very happy among themselves. I think the State of Utah has the most admirable industrial system in our country. The schools of the state are practically all consolidated schools, the people living in villages, even though the occupation of a large proportion of them is agriculture."

"The people of Utah intend to conform to the laws of the land. They are very earnest, frank and hospitable, and, to my way of thinking, the people of the state as a whole are among the physically and morally cleanest of our country. Certain it is that the young men and the young women are taught in the most systema-

tic way to avoid some social vices that are becoming a great curse to the young men of the Mississippi valley."

"I do not know of any people anywhere whose community life is more interesting or more nearly ideal. They surpass all others that I am acquainted with in the matter of social meetings in which the young and the old intermingle in recreation, diversions and pleasures. Their Sunday School system is probably the best in the world."

Now, dear reader, if "Mormon" society were immorally constituted, does it seem possible that the above comments would come unsolicited from an unbiased observer? "Do men gather grapes of thorns, or figs of thistles?"

Just one more point. The Dean further says: "There is no great need to invoke the arm of the law in England against 'Mormonism.' If the light is once let in upon it it will die of itself." We would remind Mr. Welldon that for the past seventy-seven years men of his genius have had ample opportunity to let the light in upon "Mormonism." To say that they have not tried, would be untrue, for on the other hand they have tried and failed. The English government has been memorialized repeatedly and each time finds the allegations made against us without foundation, and concludes that there is "no grounds for legislative action."

Joseph Smith prophesied that his name should be had for good and for evil. As Latter-day Saints, we expect opposition to the work which he, under the inspiration of the Almighty, instituted. When our enemies persecute and revile us, they are therefore proving with equal conclusiveness that Joseph Smith is a true prophet, and in the light of the generally accepted definition of the word prophet, they necessarily concede that he was inspired of the Lord.

Liverpool. ARTHUR L. BEELEY.

HEAVEN, AND THE WAY TO GET THERE.

WHERE is heaven? "It is the place where God is," you will answer, and you are right; but what a great many different views there are concerning it. Genesis, the first and oldest book in the Bible, tells us that in the beginning all was darkness, and that there was nothing whatever in orderly shape or form. But as we are further told, the Spirit of God moved upon the face of the waters that composed the shapeless mass, and from it created heaven and earth. The latter God gave to man for his temporal dwelling place, and heaven was the abiding place of His children in their first estate. We all must know under what conditions we came to this earth, and for what purpose we are here; at least those of us who have made a study of "Mormonism" do know these things. Heaven, according to some people's ideas, is a place

where we will all sing for eternity before the throne of God. Think for a moment, if that is really so, how you would like to spend your eternity thus after you have worked and studied to the best of your ability, withstanding all manner of adverse conditions, for the gospel's sake, and have capacities for other occupations as well? No, I am sure that I would not, nor do I think for a moment anyone else would. To be singing for ever and ever would be an annoyance to our God and to ourselves. What would be the benefit to us of the other talents we are improving, if we are not to have the use of them in the hereafter? Can you imagine great painters, sculptors and poets spending their life eternal in singing only? yet over and over again you will hear heaven spoken of in this way. But heaven is a place where progression will not be limited in any way, where there will be time for work, rest, study and recreation, where unity, peace and love will exist, where no unclean thing can abide, and where truth will shine as a great light before us all.

Is not heaven the home which we are all striving to reach? and how will we get there except by obeying the laws of Christ? Jesus in His great sermon on the Mount said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven"; and again, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." How simple were His teachings! Even a child could understand Him. And did He not say that "of such is the kingdom of heaven"? On another occasion He taught His disciples saying, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6: 19-20). By these simple words we learn that as the miser hoards gold, even so should we store treasures in heaven. Let us try to remember that the treasures we store there will surely be of benefit to us when we are called from this world. We should take notice of every thing, no matter how small it is, that may be for our good. Christ noticed even the lilies of the field, and brought them forth as emblems of trust and confidence in God's providence, saying, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6: 28, 29).

The more we study the life of Christ, the more we must realize the value of the example He has set before us; and more still, therefore, should we try to be like Him, and then we shall be more worthy to partake of the Holy Spirit, which will lead us into all truth. In heaven there are many mansions, and Christ said He would prepare a place for us; and how often has He Himself said unto His servants that unless we are baptized of water and of the Spirit we cannot enter the kingdom of heaven? Two days ago

I was speaking upon this subject to a Salvation Army captain, and he said that it is not necessary for us in this day and age to comply with that ordinance, for Christ was speaking only to the people of those days. But if He did not mean for us what He taught, then the whole of the Bible is not for us, and we have no right to Christ's religion at all. But no. Christ meant what He taught of gospel principles for us, as well as for the ancient saints. If we were not privileged to live in those days, we have still latter-day revelation given to Joseph Smith the prophet of God, assuring us that what Christ said was meant for us.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," were the words of the Savior, and I marvel at the goodness and the love of God for mankind, for though we have so much to thank Him for, He is still ready to give us more.

When Adam and Eve were driven from the garden of Eden after disobeying God, having broken the lesser law of paradaisic happiness, to open the way for the greater one of celestial glory and exaltation, it was all in harmony with God's plan to bring mankind into this world, where we will gain more knowledge and experience, and that we might know the effects of evil and learn to appreciate the good; and what is of still more value, give us the privilege of getting back into the presence of our own Father. I remember speaking once to a Methodist minister upon this matter, and he laughed, saying, that it was nonsense, and that we are all aiming for the same place, and we shall all get there finally. But Christ said, "I am the way, the truth and the life," and only by following in His footsteps will we gain eternal salvation. Never before have I understood what heaven really is until I came to the "Mormon" Church; but now that I do know, it is my desire to pursue my way through life, helping others along the stony path, and, perhaps, be a guiding light to those with whom I may come in contact.

In conclusion, let me say a few words to my sisters. Come regularly to your meetings, and with smiling faces be ready to do what you can to help this work along. Offer the hand of friendship to the investigator. Remember you yourselves were once in the same position and wanted help and encouragement. Think of the obligations we have taken upon ourselves, and let us perform our duty with all our strength, and to the best of our ability. "God is love." "Mormonism" is a doctrine of love for all, and teaches us to observe all things which Christ has commanded, and to "hold fast to that which is good."

Leeds. ANNIE JOSEPHINE BLACKBURN.

"CHEERFULNESS and content are great beautifiers, and are famous preservers of youthful looks."—DICKENS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 17, 1914.

EDITORIAL.

FAMILY MAXIMS.

HEALTH must be regarded.

The health of the family demands constant and painstaking attention. There are laws that relate to man's physical wellbeing just as certainly as there are others given for keeping ourselves in a sound and healthful condition spiritually. The importance of a faithful observance of the former, as well as the latter, can scarcely be impressed too strongly upon our minds. There are many reasons why our health should receive careful attention. The mere pleasure and gratification of living can be enjoyed in full only when the body is perfectly sound and healthful. We may consider this is viewing the matter from one of its least worthy aspects; yet the enjoyment of the lawful, physical pleasures of life is natural to all the animal creation, and being implanted within man by his Creator, the gratification of his appetites and propensities within reasonable limits and under proper restrictions, can not be offensive in His sight. Then, further, our business affairs, of whatever nature they may be, can not be attended to with vigor and relish unless one is physically sound. The degree of inefficiency which ill-health entails varies all the way from the little that we experience when "out of sorts" to utter helplessness when prostrated upon a bed of sickness, and we are, consequently, unable to do anything. For the man who is dependent upon his daily toil for a livelihood, the latter condition is a very serious one. Unable to do little more, when in health, than to "make both ends meet," he can no longer do that, and is then compelled to let his wife, and, perhaps, children of immature age, become the bread winners. The distress of mind which these conditions entail, weakens his power of resistance to disease, and often causes death, which otherwise might have been averted; or, if a little means has been saved up from the hard earnings of previous years, it is soon expended in providing medicines, in paying for a nurse's services, and for the attendance of a doctor. Nor is it often the case that, when one is suffering aches and pains of various kinds, and when the spirit is, consequently, not sustained by a vigorous, healthful condition of body, the mind does not become correspondingly affected and depressed, so that thought and attention of our best quality can not be directed to religious concerns. It is no wonder that so many sick-bed pro-

fessions of Christianity bear but little fruit, for the mind of the one diseased has not been convinced that it is the truth of God—in fact, the sufferer is in a mental condition far less favorable for conviction than when he was in health, and as no one can be saved in ignorance, a sick-bed is a poor place in which to begin gospel study. We are very apt also to get irritated when ill, and then tax the patience of the other members of the family—sometimes to the breaking point. They in turn may partake of the same spirit, and so the peace of mind of the whole household becomes disturbed; and that means a loss of the Spirit of God, since that operates in quietness and assurance, as a general rule.

Moreover, it can scarcely be questioned that whether a person who is ill is restored to health directly by the administrations of God's servants, according to His word, or by the skilful efforts of the surgeon or doctor, the ultimate source of the cure must be found in the Divine favor and blessing. Now, the person who will not take proper care of his health when he has it—who has not sufficient interest in his own welfare to seek after it by the use of those preventive means which God has placed in his hands as guards against the inroads of disease, can not have much faith that the Lord will hasten to his assistance with great displays of His power, when he is suffering from the effects of his folly. If we fail to use the weapons that God puts into our hands for the purpose of keeping the enemy out of our citadel, we hardly can expect Him to put others into our hands with which to drive the foe out promptly, or do it Himself with a blast of celestial trumpets. A little bitter experience in health salvation is just as necessary for us as is some of the same kind in soul salvation. It would be a mockery for a man to thrust his hand purposely into the fire and burn it, and then ask God to allay the pain and remove from him all the evil effects of his foolish action. No one could expect the Almighty to interpose in his behalf under such circumstances. But, one says, this is only a suppositional case, where a person wilfully brought evil upon himself. But how much greater right has a person to commend himself to the favor of God who through carelessness or indifference actually defies the laws of health? He is in that state of mind because of a wilful disregard of the commandments which have been given him to take care of his health, and instructions as to how it can be done.

Finally, our bodies are temples which God has given us within which our spirits—divine in their nature—dwell, and where, if we are God's children, His Holy Spirit is to take up its abode. In Salt Lake City a specially beautiful temple has been erected, and in it holy ordinances are performed; and everything about it is kept scrupulously clean and in order. Only those persons who are known to be doing the will of God are allowed to enter its doors. It is related that when its walls were building, a portion of them were taken down in order that they might be cleansed from the

pollution of some tobacco that one of the workman had put there as the most convenient place to dispose of it. That act of purification does not seem out of harmony with our ideas of the sanctity of a temple for the Most Holy God. Everything connected with it must necessarily be regarded as peculiarly sacred and consecrated to Him. But suppose, now, that its beautiful spires were allowed to fall into ruin, that the figure of the angel Moroni should lean as if it were about to fall, or some of the windows becoming broken should not be replaced, that dirt and filth should be allowed to accumulate in the rooms, or the guard being taken away, the opportunity might be seized for an enemy to enter that holy place and scatter deadly poisons over some of the floors, or in some of the vessels in use there, how would we feel about such a defilement of that sacred house? We would be shocked beyond the power of words to express our feelings, and would think that a people who did not take better care of a sacred temple of the Lord could have no right to expect any blessings or even favors of any kind from Him, and it would not surprise us a particle if in wrath He should overthrow it and raze it to the ground. Why, when we think the matter out a little further, we find that that is just what He has done, on more than one occasion with temples that were not maintained in a proper state of sanctity—that were defiled in one way or another. What has become of the glorious temple that Solomon built? What befell the one that was erected by Herod? Where are the temples of the Nephites? All defiled—all leveled with the dust. There is a most solemn note of warning for us in these facts. They show us plainly that God will not dwell in defiled temples, and to these historical illustrations He adds the warning that he that defiles the temple of the Most High shall be destroyed. Our bodies are temples for the indwelling of God's Spirit, and the application of the last few remarks is to ourselves. On what grounds can we excuse ourselves, if we allow them through carelessness, and a failure to take ordinary precautions to keep them in a healthful condition—sweet and clean? If we care so little for them that we will not take the necessary care to prevent them, as far as lies in our power, from falling into disease and decay, what right have we to expect that God in answer to our prayers will help us out of a condition to-day which we have made but little or no effort to avoid, when He probably is aware that we would not do otherwise to-morrow? And what a mockery it is for the man who knowingly scatters the POISONS of disease in his body—the temple of God's Spirit—by the use of narcotics, to expect God, by the power of His priesthood, to cure him and make him sound, when his unwise course lays him on a sick bed? If we wish to have the blessings of the Lord manifested in our behalf, we must not challenge His forbearance and goodness by hatching occasions for their exercise through our indifference and sinfulness.

2. Education must not be neglected.

Indifference and carelessness in regard to the rules of health will surely, sooner or later, let our bodies become diseased, and what does that mean? It means that they are not in a condition for performing the work for which God designed them; and so it is with the mind. If that is not looked after and trained in a manner that will result in keeping it in a healthful condition also, it will become diseased just as surely as the body will, if proper attention is not given to it. In other words, if we do not take care to cultivate and store our minds with things that are good, lawful and proper, they will soon be made the storehouses of evil. The mind must have food of some kind. If we give it truth, it will thrive and become strong; but if the narcotics of evil and sin are fed to it, a harvest in kind shall be reaped. We reap what we sow. We know this law holds good in the material world; it does also in mental and spiritual concerns.

Discipline and education should begin in early life. The mind becomes wonderfully active at a very youthful age. Its powers even then are remarkable. We too often forget this fact. Notice how early in life a child begins to talk, and how much earlier still to understand what is said to it. In a few short years it acquires a speaking knowledge of its mother tongue. It can make its wants known, and is able to express abstract ideas. The impressions made upon the mind in youth are lasting, many of them are never eradicated. A noted Catholic prelate once said, "Let me have the training of the children until they are nine years of age, and I care not who shall teach them in later life." He was sure that the things taught in their early days would be their guide through life. It is necessary, then, that at a youthful age the mental faculties should be wisely and vigorously cultivated. A child should see nothing, or hear nothing which it would be ashamed to do or talk about in maturer years before its parents or others. Some parents have been guilty of teaching their children to say things which seemed "smart" in them at the time, or to behave in a manner that would not be allowed in after years; but as a rule these evils have recoiled on the parents' heads with sorrowful force. It is a crime to teach them anything for which they must later be corrected, or get rid of, perhaps, after a sore battle, if they are to become honorable, upright Christian men or women.

This discipline and training of the mind is especially enjoined upon the Latter-day Saints, and the duty carries with it the same authority that goes with any other command that God has given to His people at any time in all their history. It is not given as a "Word of Wisdom"—the obligation is expressly stated. The issues, too, are of such importance that no one who values his salvation can allow himself to get into a condition of indifference in regard to this duty. If we believe that no one can be saved in ignorance, it behooves us to attend to our education. And what

shall we study? Well, in the first place, we should make ourselves familiar with God's word, and especially the first principles of the gospel should be carefully studied. These things, too, should be taught to the child before baptism. It does not do any honor to God for us not to know what He has written to His children, among whom we hope we are numbered. It does great dishonor to Him not to know a good deal about what He has to say to us. A letter from a friend is read and re-read, if necessary, until we are thoroughly familiar with its contents, and it does not seem that we think very much of God, if we do not read and study His letters to us.

Not only should Latter-day Saints labor to show themselves approved of God in their conduct, and in the extent of their knowledge of divine things; but they should also strive to make themselves thoroughly familiar with the principles of the every day work or business in which they are engaged, and master its details, so that all they do will commend itself to their employers. Even common honesty between man and man requires this. Or, if one has a business of his own, he should study it so as to be enabled to make a success of it by the skilful use of all the legitimate means which its rules and regulations, and the laws of the land sanction as just and honorable. The man who is indifferent to excellence and progress in his temporal affairs, is not keeping the whole law of God, which requires the cultivation of all our talents. That is to say, if you have cast in your lot religiously with the saints, strive to be a good one. This is our plain duty. If you are a farmer, do not be content with anything but your best efforts in that line. If you are a teacher, do your work in such a manner that it will stand God's inspection as well as man's. In whatever we do, we should make it our business to do it well, never forgetting that from every one of His elect children to whom, without exception, much has been given, much will be required.

T. W. B.

A REMARKABLE CASE OF HEALING.

I FEEL that since I have received great blessings from my heavenly Father, I would like to send to the *Millennial Star* an account of my case, relating how I was restored to health through the administration of the servants of the Lord, thus giving reasons why I became a member of the Church of Jesus Christ of Latter-day Saints. I had been afflicted for fifteen years with tubercular trouble, and had eleven or twelve operations on account of a diseased hip, which caused me to be lame. I was at different periods in hospital for eight years. I grew worse as time went on, and my spine became also affected. I then had to lie on my back for eighteen months, and was wheeled about in a spinal chair. I

had also lost practically all power of speech. The doctors did not give any hope of my recovery. A friend came to visit me one day, as she was always very kind to wheel me out in my chair. While conversing with her about the Latter-day Saints, I said I should like to meet them out of curiosity. I was then very much prejudiced against them. She consented to take me on a Sunday to one of their meetings, which I attended, that being the first time I had ever met any "Mormon" missionaries. I became interested in the principles they taught, and asked her to take me again, which she kindly did. It was there I heard them speak of the power of healing through faith and prayer in accordance with what we read in the epistle of James: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5: 14, 15). I then asked to be administered to. After this, I began to regain my power of speech, while many prayed in my behalf. I gradually improved in health, and was strong enough to travel to Norwich in my spinal chair to attend conference on November 2nd, 1913. I there asked to be administered to again by the elders. This was done, and I felt that I could walk immediately. Afterwards, when I got to my room, I took the splints off my leg, and the next morning when my sister came to attend to me, to her great surprise I was dressed and walking, and I have been improving since. My hip is quite healed up, and I can walk now without any discomfort or lameness.

I feel thankful to my heavenly Father for having bestowed such a blessing upon me. I know the Church of Jesus Christ of Latter-day Saints is true, and that Joseph Smith was a true prophet of God, and my earnest desire is that I may prove worthy of the blessings bestowed upon me.

Lowestoft. LILY THURSTON.

"LIQUOR BLIND."

IF there were 105,000 arrests in the Commonwealth of Massachusetts a year for any cause except drunkenness, what a commotion would sweep the State! But we are so "liquor blind" that nothing is said and nothing is done. If arrests for any cause except drunkenness increased some 5,000 annually, what a stir there would be among our legislators and "uplifters!" But we are so "liquor blind" that nobody seems to care. If any other set of men held editors and officials in thraldom, as brewers and distillers do at present, what a vigorous outcry there would be! But we are so "liquor blind" that the evil tyranny passes unheeded and unrebuked. If any vicious and lawless interest, like gambling

or prostitution (causing far less harm than drink), should desecrate landscapes and cars by false and suggestive advertisements, as the beer and whiskey makers do, how loud would be the condemnation, and how quickly a stop would be put to this billboard profanity! But we are so "liquor blind" that we ignore the profanation and walk in silence where the very stones might be expected to cry loud in hot protest in behalf of innocent children.

Mr. John Galsworthy is an English writer of distinction who has a tender heart and a fine spirit. He has recently written a vigorous protest against what he calls "the heartlessness of Parliament." He makes a catalogue of ten evils that need at once to be corrected by legislation: (1) Sweating of women workers; (2) Insufficient feeding of children; (3) Ruinous employment of children; (4) Foul housing; (5) Cruelty to paupers who *may* be insane; (6) Cruel treatment of old horses; (7) The docking of horses; (8) The caging of birds; (9) Cruel methods of slaughtering animals; (10) Robbing wild birds of plumage.

Surely an interesting list of matters that need attention, but an impressive illustration of the "liquor blindness," which is so common—and so unfortunate. Not a reference to the gigantic and multitudinous evils of drink! How few women suffering in sweat-shops in comparison with the thousands who suffer on account of the drink curse! Also, how few would be driven to sweat-shops, were it not for the waste and misery due to the use of liquors!

How pitifully small and insignificant these evils, as a rule, in comparison with the monstrous evils which center in, and flow from, the saloon. Underfed children? Yes! But with nearly two thousand million dollars worse than wasted on liquor in our nation, it is not surprising that thousands of children are hungry. The arrest of 105,000 "drunks" in Massachusetts in one year is the chief reason why so many children have to leave school and go to work. The brewers have deposited their bread money in the bank: the boys and girls have to help support the family because the father spends so much at the saloon or loses his job because intemperate. The same may be said of foul housing. Why in that miserable tenement? Count the dimes paid over the bar at the corner, and see where the money goes that would pay the rent of a wholesome home.

Undoubtedly some paupers are wrongfully declared insane in certain localities. But why make so much of these few cases of injustice, and ignore the drink curse, which is chiefly responsible for all pauperism and largely responsible for much insanity? What but "liquor blindness" can explain why an intelligent man like Mr. Galsworthy should be so wrought up over a lot of secondary evils, and at the same time be so indifferent to a matter which, as President Eliot has recently stated, concerns the very existence of the white race, especially in the Orient.

The "heartlessness" of docking horses: what an awful matter that is, indeed! A horse without a tail is in some discomfort during a short "fly-time." But what about the thousands of babes who die before they are a year old because parents drink? What about the thousands of children who are cruelly treated by drunken fathers? What about the thousands of children who will go through life diseased, deformed, defective, because the saloon flourishes? Is not a child without a normal brain an object more deserving of sympathy than a docked horse? Is there anything in the wide world more surprisingly *heartless* than this "liquor blindness" which at present afflicts so many of our social reformers?

Pity the caged bird? Yes! But why not pity the 105,000 men, women and children caged in jails and lockups in Massachusetts every year? Pity the cattle cruelly slaughtered? Yes! But why not pity the wives and mothers in want and tears because husbands and sons drink? Pity the mother-bird that is robbed of plumage to decorate a fashionable hat? Yes! But why not pity the young man ruined by the corner-saloon, which would be closed in a day if so many of us were not "liquor blind?"

But hopeful signs multiply, which show us that everywhere eyes are opening, and that the drink curse is coming to be seen in its awful character and vast proportions by an increasing number of people. Recently that great daily, the *Record-Herald*, has announced that it will no longer print liquor advertisements, a noble step forward, which others will be compelled to take. A few days ago a prominent Englishman made this statement: "I regard the temperance movement as an imperial question—affecting the vitality of the nation. If we can conquer our drinking habit, we shall continue an empire; if it maintains its grip on our self-indulgence, we shall go down before nations of stronger will-power." May the "liquor blindness" which at present afflicts so many intelligent people speedily disappear! When the superstition that liquor is a necessity vanishes, and the evils of drink are really appreciated by the masses, then the great day of emancipation will be at hand.—*Christian Register.*

A TESTIMONY FROM ZION.

A LITTLE over three years ago, whilst the writer was living at Gateshead-on-Tyne, a reporter from the *Newcastle Evening Mail*, who wanted an "interview" respecting the "strange creed" which I had espoused, made the following remarks upon my having given him my reasons for being a "Latter-day Saint." He said, "You will know better when you get to Utah, and find out the truth about the 'Mormons,' and you will forever regret going to Salt Lake City."

I want to repudiate his remarks, and also to reiterate the reasons (which are still the same) why I am a Latter-day Saint.

1. I am a Latter-day Saint because I have within me the abiding witness of the Holy Spirit that the Church of Jesus Christ of Latter-day Saints is the true Church of God again established in these last days, never to be overthrown or given to another people.

2. I am a Latter-day Saint because, apart from the doctrines promulgated by the Latter-day Saints, there is not one creed in Christendom broad enough to embrace both the mercy and justice of God.

3. I am a Latter-day Saint because my views of religion (in many cases) prior to becoming a Latter-day Saint were synonymous to those held and taught by this Church.

4. I am a Latter-day Saint because I believe that the Creator of all things is a God of order and not confusion, and I recognize the contention and confusion that exist in the so-called Christian churches of to-day, through the doctrines of Christ having been supplanted by the doctrines of men.

5. I am a Latter-day Saint because I believe that the Church of Christ should be one in spirit and in doctrine.

6. I am a Latter-day Saint because I believe that the fount of revelation has not dried up. "There is nothing secret that shall not be revealed," therefore I have a desire to be guided by the Spirit into all truth.

Salt Lake City. AUBREY PARKER.

FROM THE MISSION FIELD.

Release and Departure.—Elder Frank Zweifel has been honorably released from labor in the Swiss and German mission, and departed from Liverpool for Montreal per s.s. *Grampian*, on September 11th, 1914.

DIED.

GAME.—On July 28th, 1914, Edith May Game; born at Wolverhampton (Birmingham conference), November 11th, 1903; blessed by Elder Albert D. Ford, June 12th, 1904.

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